1:Heckewelder M-5 (ca. 1800)1819
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feels the least indisposed; it is the place to which the wearied traveller, hunter, or warrior looks for relief from the fatigues he has endured, the cold he has caught, or the restoration of his lost appetite. 757 515

This oven is made of different sizes, so as to accommodate from two to six persons at a time, or according to the number of men in the village, so that they may be all successively served. It is generally built on a bank or slope, one half of it within and the other above ground. It is well covered on the top with split plank and earth, and has a door in front, where the ground is level to go or rather to creep in. Here, on the outside, stones, generally of about the size of a large turnip, are heated by one or more men appointed each day for that purpose. While the oven is heating, decoctions from roots or plants are prepared either by the person himself who intends to sweat, or by one of the men of the village, who boils a large kettleful for the general use, so that when the public cryer going his rounds calls out *Pimook!* "go to sweat!" every one brings his small kettle, which is filled for him with the potion, which at the same time serves him as a medicine, promotes a profuse perspiration, and quenches his thirst. As soon as a sufficient number have come to the oven, a number of the hot stones are rolled into the middle of it, and the sweaters go in, seating themselves or rather squatting round those stones, and there they remain until the sweat ceases to flow; then they come out, throwing a blanket or two about them that they may not catch cold; in the mean while, fresh heated stones are thrown in for those who follow them. While they are in the oven, water is now and then poured on the hot stones to produce a steam, which they say, increases the heat, and gives suppleness to their limbs and joints. In rheumatic complaints, the steam is produced by a decoction of boiled roots, and the patient during the operation is well wrapped up in blankets, to keep the cold air from him, and promote perspiration at the same time. 757 515 343

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343 515 757 Those sweat ovens are generally at some distance from an Indian village, where wood and water is always at hand. The best order is preserved at those places. The women have their separate oven in a different direction from that of the men, and subjected to the same rules. The men generally sweat themselves once and sometimes twice a week; the women have no fixed day for this exercise, nor do they use it as often as the men.

0p0 In the year 1784, a gentleman whom I had been acquainted with at Detroit, and who had been for a long time in an infirm state of health, came from thence to the village of the Christian Indians on the Huron river, in order to have the benefit of the sweat oven. It being in the middle of winter, when there was a deep snow on the ground, and the weather was excessively cold, I advised him to postpone his sweating to a warmer season; but he persisting in his resolution, I advised him by no means to remain in the oven longer than fifteen or at most twenty minutes. But when he once was in it, feeling himself comfortable, he remained a full hour, at the end of which he fainted, and was brought by two strong Indians to my house, in very great pain and not able to walk. He remained with me until the next day, when we took him down in his sleigh to his family at Detroit. His situation was truly deplorable; his physicians at that place gave up all hopes of his recovery, and he frequently expressed his regret that he had not followed my advice. Suddenly, however, a change took place for the better, and he not only recovered his perfect health, but became a stout corpulent man, so that he would often say, that his going into the sweat oven was the best thing he had ever done in his life for the benefit of his health. He said so to me fifteen years afterwards when I saw him in the year 1798. He had not had the least indisposition since that time. He died about the year 1814, at an advanced age.

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764 tering loud cries and lamentations, with all the appear-
766 ance of frantic despair. After they were seated on the ground, they continued in the same manner crying and sobbing and pulling at the grass and shrubs, as if their minds were totally bewildered and they did not know what they were doing.

As soon as these women had gone through their part of the ceremony, which took up about fifteen minutes, the six men whom they had interrupted and who had remained at the distance of about five feet from the corpse, again stepped forward and did their duty. They let down the coffin into the earth, and laid two thin poles of about four inches diameter, from which the bark had been taken off, lengthways and close together over the grave, after which they retired. Then the husband of the deceased advanced with a very slow pace, and when he came to the grave, walked over it on these poles, and proceeded forward in the same manner into an extensive adjoining prairie, which commenced at this spot.

When the widowed chief had advanced so far that he could not hear what was doing at the grave, a painted post, on which were drawn various figures, emblematic of the deceased's situation in life and of her having been the wife of a valiant warrior, was brought by two men and delivered to a third, a man of note, who placed it in such a manner that it rested on the coffin at the head of the grave, and took great care that a certain part of the drawings should be exposed to the East, or rising of the sun; then, while he held the post erect and properly situated, some women filled up the grave with hoes, and having placed dry leaves and pieces of bark over it, so that none of the fresh ground was visible, they retired, and some men, with timbers fitted before hand for the purpose, enclosed the grave about breast-high, so as to secure it from the approach of the wild beasts.

[343] The whole work being finished, which took up about an hour's time, Mr. Calhoon and myself expected that

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we might be permitted to go home, as we wished to do, particularly as we saw a thundergust from the west fast approaching; but the Indians, suspecting our design, soon came forward with poles and blankets, and in a few minutes erected a shelter for us.

The storm, though of short duration, was tremendous; the water, produced by the rain, flowing in streams; yet all had found means to secure themselves during its continuance, and being on prairie ground, we were out of all danger of trees being torn up or blown down upon us. Our encampment now appeared like a village, or rather like a military camp, such was the number of places of shelter that had been erected.

Fortunately, the husband of the deceased had reached the camp in good time, and now the gust being over, every one was served with victuals that had been cooked at some distance from the spot. After the repast was over, the articles of merchandise which had been brought by the two men in the rear, having been made up in parcels, were distributed among all present. No one from the oldest to the youngest, was excepted, and every one partook of the liberal donation. This difference only was made, that those who had rendered the greatest services received the most valuable presents, and we were much pleased to see the female mourners well rewarded, as they had, indeed, a very hard task to perform. Articles of little value, such as gartering, tape, needles, beads, and the like, were given to the smaller girls; the older ones received a pair of scissars, needles and thread, and a yard or two of riband. The boys had a knife, jews-harp, awl-blades, or something of similar value. Some of the grown persons received a new suit of clothes, consisting of a blanket, shirt, breech-cloth and leggings, of the value in the whole of about eight dollars; and the women, (I mean those who had rendered essential services) a blanket, ruffled shirts, stroud and leggings, the whole worth from ten to twelve dollars. Mr. Calhoon

2;Newcomb E-4, 5 (1951-1952) 1956
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that the Delaware groups nearest to the Iroquois had been influenced by them. The Munsi were nearest to the Iroquois, and Harrington's informants were predominantly of this group. The various house styles, on the other hand, are possibly related to the seasonal movements of the Delawares, who, like the central Algonkians, may have utilized the rectangular, bark-covered long house in summer and the dome-shaped lodge in winter.[130]

The dome-shaped lodges were simple structures built by placing pieces of bark, preferably of linden or elm, over a sapling framework. The bark was stripped from the trees in summer in as large sheets as possible and dried. It then provided a watertight house.[130] House furnishings were rather meager. "They. . .make very fine, strong and artistic mats of finely painted spruce roots and strong straw, with all kinds of figures, to decorate and cover the walls with, and to place below their bed clothes."[131] Rush mats were painted and fastened to the walls in winter to keep out the cold. Some houses had "portraits and pictures somewhat rudely carved."[132] By the eighteenth century platforms made of poles, which encircled the walls and served as tables, benches, and beds, were mentioned.[133] The platform was covered by an untanned skin of bear or deer, or else with a mat.

Near each village was one or more sweat houses:

> When they wish to cleanse themselves of their foulness, they go in the autumn, when it begins to grow cold, and make, away off, near a running brook, a small oven, large enough for three or four men to lie in it. In making it they first take twigs of trees, and then cover them tight with clay, so that smoke cannot escape. This being done, they take a parcel of stones, which they heat in a fire, and then put in the oven, and when they think that it is sufficiently hot, they take the stones out again, and go and lie in it, men and women, boys and girls.[134]

Informants (O.A., J.T.) recalled small sweat lodges of this type. Skinner found "small beds of cracked stones and pebbles, without relics, often at some distance from other remains. . ."[135] Thus, archaeological remains tend to confirm the existence of this trait for the prehistoric people of Staten Island.

Clothing.— The amount of clothing worn by the Delawares varied with the season. In summer men wore only a leather breech cloth and women only a short skirt, and they frequently did without moccasins.[136] In colder seasons the principal garment was a skin of beaver, fox, deer, bear, elk, or raccoon.[137] The hair side was worn next to the body in

[130] Wissler, 1917, p. 221; Denton, 1845, p. 7.

[131] Thomas, 1912, p. 341; Heckewelder, 1881, p. 401; Mahr, 1954, pp. 381-82; O. A.

[132] Lindestrom, 1925, p. 222.

[133] O'Callaghan, 1850, I: 282; Hayes, 1954, p. 77.

[134] Zeisberger, 1910, p. 17.

[135] De Vries, 1909, pp. 217-18; Lindestrom, 1925, p. 257, described the sweat lodge in similar terms.

[136] Skinner, 1909, p. 48.

[137] Pastorius, 1912, p. 384; Lindestrom, 1925, pp. 191-92.

[138] De Laet, 1909, p. 57; De Rasieres, 1909, p. 106; Thomas, 1912, p. 341; Juet, 1909, p. 18; Van der Donck, 1909, p. 301.

3:Zeisberger M-5 (1767-1780)1910
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796 At a third kind of feast ten or more tanned deer-skins are given to as many old men or women, who wrap themselves in them and stand before the house with their faces turned toward the east, praying God with a loud voice to reward their benefactors. They turn toward the east because they believe that God dwells beyond the rising of the sun. At the same time much wampum is given away. This is thrown on the ground and the young people scramble for it. Afterward it is ascertained who secured the most. This feast is called *'ngammuin*, the meaning of which they themselves are unable to give.

[776] A fourth kind of feast is held in honor of a certain voracious spirit, who, according to their opinions, is never satisfied. The guests are, therefore, obliged to eat all the bear's flesh and drink the melted fat. Though indigestion and vomiting may result they must continue and not leave anything.

[776] A fifth kind of festival is held in honor of fire which the Indians regard as being their grandfather and call *Machtuzin*, meaning "to perspire." A sweating-oven is built in the midst 796 of the house of sacrifice, consisting of twelve poles each of a different species of wood. These twelve poles represent twelve ●343 *Manittos*, some of these being creatures, others plants. These [776] they run into the ground, tie together at the top, bending them toward each other; these are covered entirely with blankets, joined closely together, each person being very ready to lend his blanket, so that the whole appears like a baker's oven, high enough nearly to admit a man standing upright. After the meal or sacrifice, fire is made at the entrance of the oven and twelve large stones, about the size of human heads, are heated and placed in the oven. Then twelve Indians creep into it and remain there as long as they can bear the heat. While they [276] are inside twelve pipes full of tobacco are thrown, one after another, upon the hot stones which occasions a smoke almost powerful enough to suffocate those confined inside. Some one may also walk around the stones singing and offering tobacco, for tobacco is offered to fire. Usually, when the twelve men emerge from the oven, they fall down in a swoon. During this feast a whole buck-skin with the head and antlers is raised upon a pole, head and antlers resting on the pole, before which the

3:Zeisberger M-5 (1767-1780)1910
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Indians sing and pray. They deny that they pay any adoration to the buck, declaring that God alone is worshipped through this medium and is so worshipped at his will.

At these feasts there are never less than four servants, to each of whom a fathom of wampum is given that they may care for all necessary things. During the three or four days they have enough to do by day and by night. They have leave, also, to secure the best of provisions, such as sugar, bilberries, molasses, eggs, butter and to sell these things at a profit to guests and spectators. Festivals are usually closed with a general drinking bout. There are always rum-sellers present on such occasions who make large profits. As a result of the drinking there are generally several fatalities, for, among the Indians that gather from various places, such as wish to work off an old score are ready to make use of the opportunity afforded by these occasions.

Besides these solemn feasts of sacrifice there are many of less importance, for individuals arrange them on their own account. They invite guests and prepare a feast of deer or bear's flesh. The guests consume the whole meal, the host and his family being mere spectators. At the great feasts all who are present partake of the food. Each individual may offer sacrifice for himself when engaged in the chase, in order that he may be successful. Having cut up a deer and divided it into many small pieces he scatters them about for the birds and crows that sit about on the trees waiting. Retiring to some distance the Indian will then amuse himself by observing in what manner they devour the prey. Another may offer to his *Manitto* for some other reason. Corn is said to be the wife of the Indian and to it they sacrifice bear's flesh. To the deer and bear they offer corn. To the fishes they bring an offering of small pieces of bread shaped in the form of fishes. If an Indian hunter hears an owl screech in the night he immediately throws some tobacco into the fire, muttering a few words at the same time. Then they promise themselves success for the next day for the owl is said to be a powerful spirit. In dreams, they claim, it has been made known to them what creatures to regard as their *manittos* and what offerings to bring to them. Such

757 cedure within the lodge for the purpose of diagnosing and treating sickness.

756 The term applied to the sweat house healer is one meaning a "sweat doctor." He always performs within the lodge when asked to examine 757 or treat a patient. It is interesting to note that my informant, Wi·tapanóxwe, and Charley Elkhair, the present head chief of the Oklahoma Delaware, claim the distinction of being the only men among the Oklahoma Delaware who have supernatural sanction to perform in this capacity. The former believes that he is privileged to assume the role which his people consider appropriate only for men whose mind and character have been strengthened by years of experience but that up to the present time (1930) he has not attempted it. The powerful shamans[29] of an earlier period were said to have been able to perform miraculous feats and effect marvelous cures without the aid of the sweat lodge although it was frequently employed in their practices.

787 Both of the above types of medicinemen receive their power from the Creator through dream-visions, the spiritual visitation occurring 756 usually just before sunrise or sunset. The vision is accompanied by 759 a medicine song which becomes the personal property of the healer, to be sung during performances in the sweat lodge. It is said that women rarely became sweat doctors. Wi·tapanóxwe, since his vision and medicine song were received just before sunrise, considers that as the time of day during which he would be most successful in curing activities within the sweat lodge. Those who received their power at sunset accordingly regarded that as the most suitable time for performances.

Contrary to the herbalist's custom of not accepting gifts or payment for his services, the sweat doctor expects payment from those who approach him for consultation and treatment. In former times trader's trinkets, etc., and somewhat later, horses, blankets, and money were given by those requiring his services.

343 The construction and equipment of the sweat lodge are matters of considerable importance in this particular type of curing. It is built of twelve poles which represent the twelve levels of heaven (Speck, 1931, p. 74) and according to native belief, lead to the abode of the [772] Creator. For this purpose saplings chosen for their flexibility, are cut

[29] In Delaware the term used means "powerful man," "man who can heal," and refers to a type of shaman, called *medeu* by the Delaware of an earlier period, especially concerned with curing. Among the Chippewa (Densmore, 1929, pp. 86-97) the *mide* were the leaders of the *mide'wiwin* or Grand Medicine Society. See also Hodge, 1912, p. 523.

into lengths averaging from six to eight feet. The end of each of these poles is pushed into the ground to form a circular outline, five or six feet in diameter, with a somewhat wider space marking the entrance towards the north or south. The opposite ends are then bent over and lashed down to form a dome-shaped structure, over which skins, mats or blankets are laid. The fire, located in the lodge center, is built of twelve logs of hard wood. Neither driftwood nor wood obtained from a tree struck by lightning are suitable for this purpose. The use of the former, known as "gathered together by water," would tend to cause a flood. Fuel taken from a tree struck by lightning, is termed "thunder burned wood"; its use in the sweat lodge, thus angering the Lightning Spirit, would cause a severe storm.

The native doctor may employ any person to assist in building the fire, carrying rocks and water, or arranging mats of Indian hemp and bark for the pallet upon which the patient is laid. The latter is covered with skin robes or blankets so that only his head is exposed. After the fire has burned down sufficiently to form a bed of coals, more logs are added and the rocks, usually limestone, brought in. Twelve stones of medium size are placed in the fire. For handling them, a branch of hickory or any hard wood, about five feet long, is split at one end for use as a fork. After the rocks have become thoroughly heated, water is poured over them to produce steam. The doctor prays and sings for a period of time determined by the nature of the sickness and the strength of the patient. His song at this time is the narration of his dream-vision experience made as an appeal to the Creator and his supernatural guardian. Although the emphasis in this type of treatment is upon mental suggestion, in some instances tea made of herbs is administered by the doctor.

In addition to the lodge, poles, fire logs, and steam rocks [80] grouped in units of twelve to conform with the twelve levels of heaven, symbolical significance is also attached to fire, water, and stone. These are regarded as minor deities, often referred to in terms of human consanguinity (Speck, 1931, p. 32), possessed of great healing

[80] Brinton (1888, p. 37) in writing of the survival of curing rites among the Ontario Delaware, states: "I enquired in particular if there are any remnants of the curious adoration of the twelve sacred stones described by Zeisberger. I found that the custom of the sweat lodge still prevails. The steam is generated by pouring water on hot stones. This is done by the medicine man who is known as *Quechksapiet*. He brings in one stone after another and pours water on it until it ceases "to sing" and invariable he uses precisely twelve stones."

was possessing the sick person (Danckaerts, p. 180; Lindstrom, p. 247). Possession by an evil spirit was believed to occur either though an accidental encounter with a human spirit or sorcery. The practice of the latter among the Delaware was largely confined to the curing shamans themselves (Zeisberger, 1910, pp. 125, 128, 131; Spock, 1931, p. 109; Brainerd, p. 347).

Sweating was done regularly, but was also considered beneficial in illness. The sweathouse was made of stone and clay with a hole at the top large enough to crawl through. A large number of stones were heated red hot and then put in the center. The bathers lay around them, water was poured on the stones and the hole stopped up. The sweating was followed by a plunge in the nearest stream (Lindstrom pp. 257-258). Penn witnessed a chief using this cure in the midst of winter, when a path had to be cut through the ice between the sweathouse and the river. (Penn, p. 55).

CONCLUSIONS

From the foregoing, it appears that quite a complete picture of Delaware life at the time of white contact can be reconstructed, based on observations made shortly after contact and supplemented by more complete descriptions of these customs by later observers. The method used in this paper brings out clearly, on the other hand, the fact that there was insufficient recording of the social and political organization of the tribe to permit a reconstruction of those aspects of life with any high degree of probability. By the time the Moravian missionaries came in contact with the Delaware culture, one hundred years had elapsed since initial contact and there is little basis on which to determine whether any trait mentioned by the missionaries represents an old, modified or new situation. This conclusion is in contrast with that of other writers on Delaware culture who have ignored the fact that their material was gathered at widely different times and places.

6:Harrington E-5 (1907-1910)1921
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The ceremony, which was called *Muxhatol'zing*, seems, from the accounts given the writer by his informants, to have taken place in a similar building, and to have been similar in ritual to that just described, except that it was held for only eight days instead of twelve, and that, after the return of the hunters the skin of one of the deer they had brought in was stuffed with grass and stood up by the central post of the Big House, antlers and all, while about its neck hung a string of wampum—perhaps as a propitiatory offering.

Moreover on the morning of the last day of the ceremony a large sweathouse was built and stones heated; then about noon the men who had been reciting their visions went into it, each taking one of the hot stones with him. This privilege was not confined to the actual celebrants however, for every one blessed by a guardian spirit even if they had not sung their visions in the meeting, was entitled to carry in a stone and join them.

The entrance was then closed and

6:Harrington E-5 (1907-1910)1921
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smaller proportion of Minsi and even Nanticoke blood. Perhaps then the first form of Annual Ceremony described may have originally been purely Unami, and the second Unalachtigo, or Minsi, or vice versa; but later, when the remnants of these tribes became amalgamated their mixed descendants inherited both forms. 184 796 x

The second form seems to be a variant of the rite mentioned by Zeisberger[49] who describes it as follows: 796 x

"A fifth kind of festival is held in honor of fire which the Indians regard as being their grandfather, and call *Machtuzin*, meaning 'to perspire.' A sweating-oven is built in the midst of the house of sacrifice, consisting of twelve poles each of a different species of wood. These twelve poles represent twelve *Manittos*, some of these being creatures, others plants. These they run into the ground, tie together at the top, bending them toward each other; these are covered entirely with blankets, joined closely together, each person being very ready to lend his blanket, so that the whole appears like a baker's oven, high enough nearly to admit a man standing upright. After the meal of sacrifice, fire is made at the entrance of the oven and twelve large stones, about the size of human heads, are heated and placed in the oven. Then twelve Indians creep [372] [343]

8:Lindeström T-5 (1654-1655) 1925
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CHAPTER XXVII.

Concerning the Household Economy of the American Savage People, Their Thrashing, Their Grinding, Their Baking, Their Frying and Cooking.

In this connection [*it may be said*] *that there* is found no scarcity of provisions among the savages, for the support of their household, but [they are] miserable cooks, they never cook good dishes.[1] They use no cattle. They do not need to thrash their grain, the maize; but when it gets ripe and dry, then they rub the ears between their hands and brush off the kernels. Their larders they dig down in the ground, close to their dwellings, wherein they have their maize, their beans, tobacco and other provisions, such as deer-meat, elk-meat, bear-meat, birds, fish and other such things, which may serve for the sustenance of man, but the bear pork as well as wild-boar pork and its fat they melt and use instead of butter.[2]

They use no querns,[3] but the meal for baking they pound asunder with a pestle and mortar, which they make in this manner, that for the purpose they cut a thick and large tree, 1½ ells from

[1] *Godha rätter.* For the food of the Indians, see Van der Donck, De Vries, etc., *N. Y. Col.*, 2, I, 192 ff.; II, 263 ff.; III, 95, 104 ff.

[2] Cf. Van der Donck and other early Dutch writers.

[3] *Quarnar bruka the inthet.* In connection with the agriculture of the Indians Williams says: They "fell their trees with stone set in a wooden staff, and used wooden howes; which some old and poore women (fearfull to leave the old tradition) use to this day." *Key*, 130.

8: Lindeström T-5 (1654-1655) 1925
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CHAPTER XXVIII.

Concerning the Vapor Baths of the American Savage People.

The bathhouse of the savages is made of stone 343
and clay and arched like a bake oven with a hole 515
above, large enough to crawl through.[1] [For bathing] they make a large pile of stones red hot, which they place in the centre of the bath house, and the bath house is [made] so large that they can lie lengthwise around the hot stone pile. When they now want to bathe, as many as can get 513
room at a time will crawl in and then they stop up the hole well with frieze cloth. Then the savages within the bath house begin to pour water upon the stones, accompanying this with an unspeakable crying and noise, that one may really be fearful of it, each one imitating the animal from which his *Pddhra* or idol has been taken, upon which they believe, the one [crying] like a lion, the one

[1] "This Hot-house is a kind of little Cell, six or eight foot over, round, made on the side of a hill (commonly by some Rivulet or Brooke) into this frequently the Men enter after they have exceedingly heated it with store of wood, laid upon an heape of stones in the middle. When they have taken out the fire, the stones keepe still a great heat: Ten, twelve, twenty more or lesse, enter at once starke naked, leaving their Coats, small breeches, (or aprons) at the doore, with one to keepe all: here doe they sit round these hot stones an houre or more, taking tobacco, discoursing and sweating together, which sweating they use for two ends: First, to cleanse their skin: Secondly, to purge their bodies, which doubtlesse is a great meanes of preserving them, and recovering them from diseases, especially from the French disease, which by sweating and some potions, they perfectly and speedily cure: when they came forth (which is matter of admiration) I have seen them runne (Summer and Winter) into the brookes to coole them, without the least hurt." Williams, *Key*, 168; cf. Hodge, *Handbook*, 660 ff.; Johnson, *Swedish Settlements*, I, 357 ff.

26. Moral superintendence of Supreme Being over worshipers		−	(+)		+	+	+	−	+	+	+	+	
27. Pray to Him for favors or assistance	+	−	+	+	+	+	+	−	+	+	+	+	
28. Deposit tobacco on stones, mountains, etc. for favors					+	+	+	−	+	+	+	+	
29. Tobacco sacrificed for success in hunting	+	+		+	+	+	+	+	+	+	+	+	
30. Believe in a future state of punishments and rewards	+	+		+	+	+	+	+	+	+	+	+	
31. Final judgment						+	+	+	+	+	+	+	
32. Mental or corporeal pleasures in future state of existence		+		+	+	+	+	+	+	+	+	+	
33. Judgment immediately after death		+!				+	+	+	+	+	+	•	
34. Souls of worthy go to place of happiness or abode of Supreme Being	+	+		+		+	+	+	+	+	+	+	
35. Souls of bad go to land of bad spirits or hell							+	+	−	+	+	−	
left on earth or no good place	+	+		+		+			−	+	−	−	
36. Tortured or unhappy in either place		+		+		+			−	+	•	−	
											Wk		
37. Direction of habitation of good souls	SW	S		S		Up	S	•	Up	Up	Up	Up	
bad souls						Up	•	•	Up		Up	Up	
38. Believe in ghosts		+		+		+	+	−	+	+	+	+	
39. Have priests	+	+		−		−	−	−	−	−	−	−	
40. Witches and wizards		+		+	+	+	+	−	+	+	+	+	
41. National worshiping society †				+	+	+	+	−	+	+	+	+	
Medicine													
42. Diseases to which peculiarly liable †													
Bowel disorders				+	+	+			+		+	−	
Consumption					+				+	−	−	+	
Pleurisy						+			−		+		
Chills and fevers	+			+	+			+	−	+	+	+	
Dysentery				+					−		+		
Rheumatism				+	+				+	−	•	−	
Boils				+					+		−		
43. Remedies usually roots and herbs	+	+	+	+	+	+		+	+	+	+	+	
44. Bleeding common			+	+	+	+		+	+	−	+	+	
45. Cupping common				+					−		−	+	
46. Sweating common	+	+	+	+	+	+		+	+	+	+	+	
47. Medical profession	+	−	+	+	+	−		+	+	+	+	+	
48. Receive any education					−	−		−	+	−	−	−	
49. Called by divine agency in youth								+	+	+	+	+	
50. Count pulse						−		+	+	+	+	+	
51. Inquire into nature of complaint						+		+	+	+	+	+	

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9: Kinietz E-4, 5 (1938) 1946
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757 Since Zeisberger merely listed cupping as a therapeutic device without giving any details, it is impossible to check his statements absolutely. The other element indicating change is in the union 756 793 of the medical profession with the priesthood (53). As suggested previously, shamans may have been meant by priests. If this was so, of course, the two were united, but, if by "priests" was meant the leaders in the ceremonies of the tribe, the later sources and the informants deny such a union. Our information from the earliest accounts of the ceremonies is insufficient to judge whether there has been a change in function or a change in terms.

757 Evidence on the practice of counting the pulse was equally divided in both the third and fourth periods (50). Entire absence of information on this point prior to 1822 and the division of opinion thereafter strongly suggests that this element was borrowed from the whites sometime around the beginning of the nineteenth century but was not completely accepted.

343 Sweat baths were mentioned in every period as a cure or pre- 756 ventive of disease (46). They were also described by Lindeström, 755 but he did not attach any benefits to their use. The three older informants, J. W., W. T., and W. L., reported that there was a separate category of shamans called sweat doctors who used the sweat bath partly for its curative properties but principally as an aid to diagnosis. The fact that use of juggling tricks by medicine men was not uniformly reported by the sources may be explained by the statements of the informants who claimed that only the sweat doctors used them (54). The sweat doctors might effect their cures with sweat baths or they might merely make a diagnosis and leave the cure to some other shaman. A description of a sweat doctor's procedure was given by J. W. as follows:

755 "J. W.'s father was a sweat doctor. Had vision. Only those built houses. Built fire, put in six limestone rocks, dug little hole on north side of sweat house inside for rocks after they were hot. Pallet for patient on south side of hole, head outside (on east side) of blankets covering house. Leaves patient there ten to fifteen minutes while old man is getting ready a gallon of water with weeds of a certain kind immersed in it. Strips to breech